

A

REVIEW

OF THE

Affairs of *FRANCE*:

Purg'd from the Errors and Partiality of *News Writers* and
Petty-Statefmen, of all Sides.

Tuesday, August 15. 1704.

I Have done with the *Swedes* fighting for the Liberty of *Poland*——.

The next thing, which as 'tis all'dg'd the *Swedes* fight for, is Religion, to pull down Popery and the Whore of *Babylon*.

Some Honest People, who are very Angry with the King of *Poland* for changing his Religion, and very willing to have the *Swedes* be Masters of *Poland*, because they hope they will plant the Protestant Religion there, are very much out of Humour with our late *Reviews*, which have dwelt so long upon the Matter, and so earnestly press'd the reducing the *Swede* to Terms of Peace.

These well-meaning Religious Gentlemen, shew their Zeal goes a great deal beyond their Understanding, as to the Publick Affairs of *Europe*; and of such I would ask, whether it is worse, that the Protestant Religion should not be replanted in *Poland*, or should be supplanted in *England*, *Holland*, and *Germany*?

If the whole Liberty and Religion of *Europe* were not at Stake; if the *French* Power were not breaking in upon us all at the *Gape* the *Swedes* have made in our Confederated Strength, I should be so far of their mind.

Not that it is Material to me, or very easy to decide, between the Religion of two Kings; I am sure the Roman Catholicks say, one is no true Convert to them; and as to the difference between a *Lutheran* King, and a half turn'd Catholic King, I do not very well understand it;

I have no extraordinary Opinion of either, as to Religion, neither is it at all concern'd in this Dispute.

The Duke of *Saxony* chang'd his Religion for the Kingdom of *Poland*; and if there were Crowns and Kingdoms for all the Dukes in Christendom, upon the Terms of changing their Religion, I believe no Man will undertake to tell me, how many Dukes would be left.

Would any Man put the Question to me, what Religion the Cardinal Primate is of, who contrary to the infallible Dictates of, and his Canonical sworn Obedience to the Pope, and in Contempt even of Excommunication threatned, is gone over to a Heretick Prince, as he calls him, to Depose for him a Catholic Convert King, and does not know, but the *Swede*, the next step he takes, may set up himself or some other Protestant Heretick, and so subvert the Roman Catholic Religion in all the Kingdom of *Poland*.

The Present Disputes therefore on both side, have no relation to Religion separated from the general Safety.

To espouse the *Swedes* Quarrel, in hopes of Establishing the Protestant Religion in *Poland*, which they are not at all sure of neither, and may be as far from the King of *Sweden's* Intentions as any thing else, is to venture the Destruction of our own Liberties and Posterity for the uncertain Conversion of our Neighbours.

If these Religious Gentlemen will shew us a Rule for this, I should the easier be inclin'd to

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Answer

Answer them; but as it is, I think it merits no Reply at all.

What if the King of *Poland* be a Roman Catholic, so is the Emperor, so the Duke of *Savoy*, so the King of *Portugal*; the present Case requires us to consider, *who will help us against French Power*; not what Religion he is of? If a Man was Drowning, and another came to help him out, would he ask him what Religion he was of, before he gave him his hand? or would he cry help me first, and talk of that afterwards? He that will help *French Power* against us, is an Enemy to *England*, and the Publick Interest of *Europe*, by what Name or Title *foever his Religion*, if he was any, is Dignified or Distinguish'd.

The King of *Poland* is a Protestant, in the Sence of the Present Alliance, and must be Supported and Defended with all the Powers of the Confederacy, or they are out of their Sences, and may be said to Confederate against themselves.

On the other hand, all those Kings, in the Sence we are speaking of, are Papists, rank *French* Papists, and ought to be treated as such, That to the utmost of their Power, are pulling down the Protestant Religion in *Europe*, and Introducing *French* Tyranny, and Universal Monarchy, to the Ruin of us all.

Then you must suppose the *Swede* to be blind to his own Interest, says a Grave Objector, to be attempting the Ruin of himself, and are making him fier for Bedlam than a Crown.

Even just so mad as he is, so Mad I am for making him to be; and if it be the Misfortune of any Monarch not to open his Eyes, must all the Eyes of *Europe* be put out to hear him Company? If any Prince suffers his Ambition to stand in the light of his real Interest; if he considers his Glory rather than his Posterity, and immediate Conquest rather than future Safety; *Europe* will do him a kindness to open his Eyes, and he will thank them hereafter, for preventing him doing that Mischief to himself, which at present he does not foresee.

Do we not tie the hands of our Friends in Deliriums, and when under the violence of a Dis-ease, they are out of the Government themselves? If one walks about in his sleep, will he not thank Man that stops him from falling down Stairs?

The Prince I am speaking of, seems to me like any of all these, and yet I am not wanting in my due Respect to his Character. There have been Protestant Princes before now, that have Sacrificed the Protestant Religion, and all the

Interest of *Europe*, to *French* Power, to gratify a worse Vice than Ambition.

How many Thousand Gallant *English* Soldiers have been sent into *France* at the price of their Blood, to lay the Foundation of that *French* Power, which now requires more Thousands of the same *English* Blood to pull down; but of this I shall have occasion to be more Particular.

If the *Swede* is sick of this Fever, if he be in this Delirium, if for the Satisfaction of his Present Quarrel, call it Glory if you will, he will Sacrifice all his Friends to *French* Power, his hands must be tied, or we had better tye our own, and Patiently Submit to *French* Power.

Nay, If the *Swede* should say, his Design was purely Religious, and his Business was to Plant the Protestant Religion in *Poland*; 'tis the same thing, we are not call'd to Erect the Protestant Religion in one Kingdom, at the price of pulling it down in ten; this is Planting with one hand, and pulling down with another.

To this may be answered: Sir, Your Religious War at any time but now; if you are for a Protestant Crusado, do it with all our Hearts, when your doing it will not undo us all; but this is not the proper Season; for while you Plant the Protestant Religion in *Poland*, you open the way to the *French* Planting Popery in all the rest of *Europe*.

But this is all Jestings, and raising Arguments for the sake of Discourse, the Matter before us is too serious to be so Treated, the Design is the Publick Good; that if possible, *Europe* may consider where the Obstacle of her present Liberty lies, and how it comes to pass, that the *French* Power is not reduc'd, even because the *Swede*, be he Confederate with *France* or no, holds her Power up by the Chin, while she wallows and swims in a Sea of Protestant Blood, and boldly makes towards the Port she has so long steer'd for, viz. Universal Monarchy, and the Slavery of *Europe*.

The Necessity being thus Declar'd, the Way has been made easy, the Method chalk'd out: Now our Fleet may make us amends for so many Millions expended on it to so little purpose. Now our Admirals may retrieve all the Naval Mistakes, and that Navy which hitherto has humbled us, may now save us.

Demosthenes, in his first Olynthian Oration to the *Athenians*, has some Expressions to be adapted to our Case, that one would think they were spoke from Heaven to us.

'To what, says he, can we impute our Losses, but to the little concern we have shewn to pre-
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vent them? while Supream Power never Ceasing to Protect us, does yet manifest a short and secure way of Repairing all our Mistakes, and has given us this opportunity of providing for our Safety, and retrieve our Reputation, after having so long defer'd our Ruin.

'Tis time, says the same Divine Orator, in another Place, to reform our false way of reasoning, and our extravagant way of Acting; let us preserve what remains to prevent an Eternal Stain upon our Reputation.

Let us make use of this occasion, so long by Wise men desired, and speedily lay hold of these Happy Moments, made pretious by the loss of so many Opportunities.

I am perswaded, had Demosthenes lived in our Age, and been the Orator of our Assemblies, he would have spoken the very same words here, to oblige us to Defend the Poles, and settle the Peace of the North, as he did then to move his Country Men to Succour the Athenians.

I shall close this Head with one Argument more: Let us view our Enemies, they are seldom out in their Judgments, very rarely take false Measures, or give wrong Estimates of things.

What is the Opinion of the French abroad; and of those Gentlemen among us, that favour their Interest, for too many such we have?

Do they not Extol the Swede, call him Brave Young fighting Heroes? Do they not clap him on the Back, and set him on like a Dog at a Bull? Do they not Huzza his Victories, and Rejoice at his Success?

And what is all this for, but because they foresee he is doing their Work, and that every stroke struck at the King of Poland; shakes the whole Confederacy? They see that every drop of Blood drawn from the Saxon Army, wounds the Grand Alliance, and weakens the Protestant Interest.

Are there so many Protestant Armies in Europe, that two can be spar'd to tear one another to Pieces? Is this Planting the Protestant Religion? Let the Rôbe of the Swede be shewn to the Patron of the Protestant Religion, with the old Motto,

Vide an hæc sit tunica filii tui.

Our Enemies see this, tho' we cannot; and what is the reason the French talk Retrograde, Careless the Protestant Swede, and Damn the Catholic King of Poland? He is their Hypocrite, their Scoundrel, their Fairy King, tho' he has turn'd his Religion, and come over to them; the King of Sweden, a Hero! a brave Prince, tho' a Heretick; what's the meaning of all this! but that they see the Interest of Christendom thro' it all; and if We don't, our blindness is a Curse, and a Fatal Sign of our coming Destruction.

ADVICE from the Scandal. CLUB.

HOW vain are all the Societies just Endeavours to give Mankind Satisfaction? — Notwithstanding two Essays the Club has made in Publick, for the sake of the Gentleman Undertaker, in the Case of Sir Christopher Musgrave, they receiv'd this Letter from him.

Gentlemen,
Your humble Servant Post Mortem conceives, you have not done him that Justice, his Case deserves, against the Author of the Post-Boy, &c. and therefore is resolved to have recourse to some of the Courts of Westminster-Hall, where, if Mr. Put-Cafe, of Clement's-Lan, informs him right, he doubts not of having ample Satisfaction, besides Costs for the Suit; for the Laws that have provided severe Punishments for News-Mongers, who shall by false News abuse the Publick, have not left Private Persons without Remedy upon occasion.

Upon the reading this Letter, the Society thought fit to resolve, That since this Gentleman had first so little Wit, as to believe the News-Writer, and go to ask the Funeral of a Man before he was dead, and now so little Sense as to believe Mr. Put-Cafe, as he calls him, the Lawyer, and throw his Money away too, they take him to be past their Teaching, and so Ordered him to be Noted in their Book as incorrigible.

The English-Post was call'd before the Society and was gently admonish'd for some Trifling Mistakes, such as, That 'twas thought the Marshal de Mursin's Army would be made Prisoners of War, till the Savoyards which were seiz'd and disarm'd by the French, were set at Liberty; English-Post, Aug. 4.

The Society demanded; who 'twas thought so profoundly; and Ordered them to write to
Broomfield.

Bavaria, that they should be sure to make it good.

He was just a going to be dismiss'd, when another Complaint came against him, for saying from *Lisbon*,

' The Country People of *Portugal* kill'd near 400 of the Enemy, who absconded in the Woods and Mountains.

Here it was Demanded, whether they absconded for Debt or no — and if so, they should have taken out a Statute of Bankrupt against them: But the Mystery of all was, how the Country People could kill them, if they were absconded.

To this the Gentleman Answered, He thought he had not Neighbour's fare among us; and that 'twas as good Sence as other People Wrote, and pull'd out another Paper of the very same Date, where this worthy Passage was to be found from *Portugal*.

' You have heard of the loss of 4 Battalions, and the Truth is, they might have pick'd up more, if they had known how. *Dayly Courant*, August 4.

The Society allow'd it to be bad as the other; but as it was a Letter from an Officer in the Army, the News-Writer would plead Transcription or Translation, and so had some Excuse; but for the *English-Post*, he could not come off, for his was pure Invention.

Well, Gentlemen, said the *English-Post*, but I am resolv'd to prove you Partial before I have done, and that you have taken Notice of me, and let others pass as guilty, or more guilty than I am.

And therewith pulls out the *Post-Boy*, August the 5th. Who in a Letter as wild as the Wilderness 'twas wrote in, dated in the Woods, 50 Miles N. E. of *Apalachia*, tells us,

' The *Indians* under my Command kill'd and took Prisoners in the Plantations, while we Storm'd the Fort, as many *Indians* as we and they took and kill'd in the Fort.

And another Paper which tells us, Colonel *Lancashire's* Powder-Mill near *Lewissham* blew up, occasion'd by one of the Horses striking Fire with his Shoe, when all the World knows Horses are never used in a Powder-Mill, that is, where the Powder is made or laid; and if they do use any, they are not so mad to let them have shoes on.

This was a home Charge indeed, but the Society told him they could clear themselves; for that in due time, all these things would

have come into their Books, and all that he could pretend to, by recriminating upon his Brethren, was to be Entred in good Company.

Review, N^o 46. Pag. 97. Col. 1. Lin. 6, for unbarra's'd read unbyals'd.

A Dvertisements are taken in by J. Matthews in *Pilkington-Court* in *Little-Britain*.

A D V E R T I S E M E N T S.

AN Elegy on the Author of the *True-Born-English-Man*, with an Essay on the late Storm. By the Author of the *Hymn to the Pillory*. London Printed in the Year 1704.

T Here is now published T. lly's two Essays of of old Age, and Friendship, with his Paradoxes, and *Scipio's Dream*: Rendered into *English*, by Samuel Parker, Gent. London, Printed for George Sambridge, at the Three Flour-de-Luces in *Little-Britain*, 1704.

Just publish'd, THE Monthly Journal, of the Affairs of *Europe*; Containing Divers Important and very Entertaining Matters, not Extant in other Accounts; beginning with the Month of *July*, 1704. To be continued Monthly. Printed for George Sambridge in *Little-Britain*; and sold by John Nutt near Stationers-Hall.

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There is now publish'd, THE Storm; or, A Collection of the most Remarkable Casualties and Disasters which happened in the late Dreadful Tempest, both by Sea and Land. Price 3 s. 6 d. Printed for George Sambridge in *Little-Britain*, and sold by John Nutt near Stationers-Hall.

THE Almirante of *Castile's* Manifesto. Containing, I. The Reasons of his Withdrawing himself out of *Spain*. II. The Intrigues and Management of the Cardinal *Portocarrero*, and Don Manuel d'Avias, about the Will of King Charles the Second, to Advance the Duke d'Anjou to the Possession of that Crown. III. The Government of Cardinal *Portocarrero*, &c. after the King's Death. IV. The Designs of France against *Spain*. V. The Manner of the Admiral's making his Escape into *Portugal*. VI. And his Proceedings at *Lisbon*. Faithfully Translated from the Original Printed in *Spanish* at *Lisbon*, since the Arrival there of King Charles III. London, Printed, day sold by John Nutt, near Stationers-Hall. 1704.